

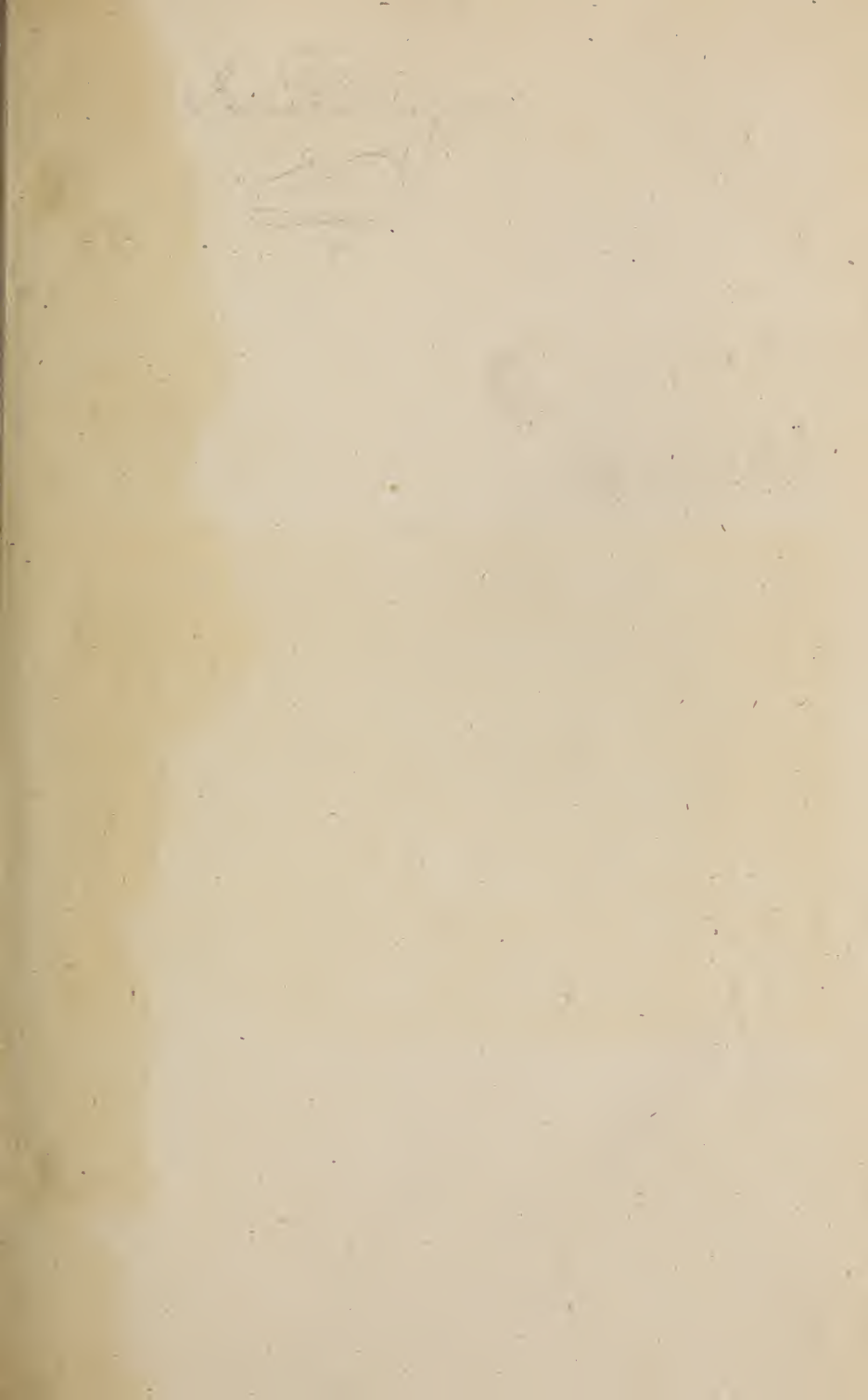
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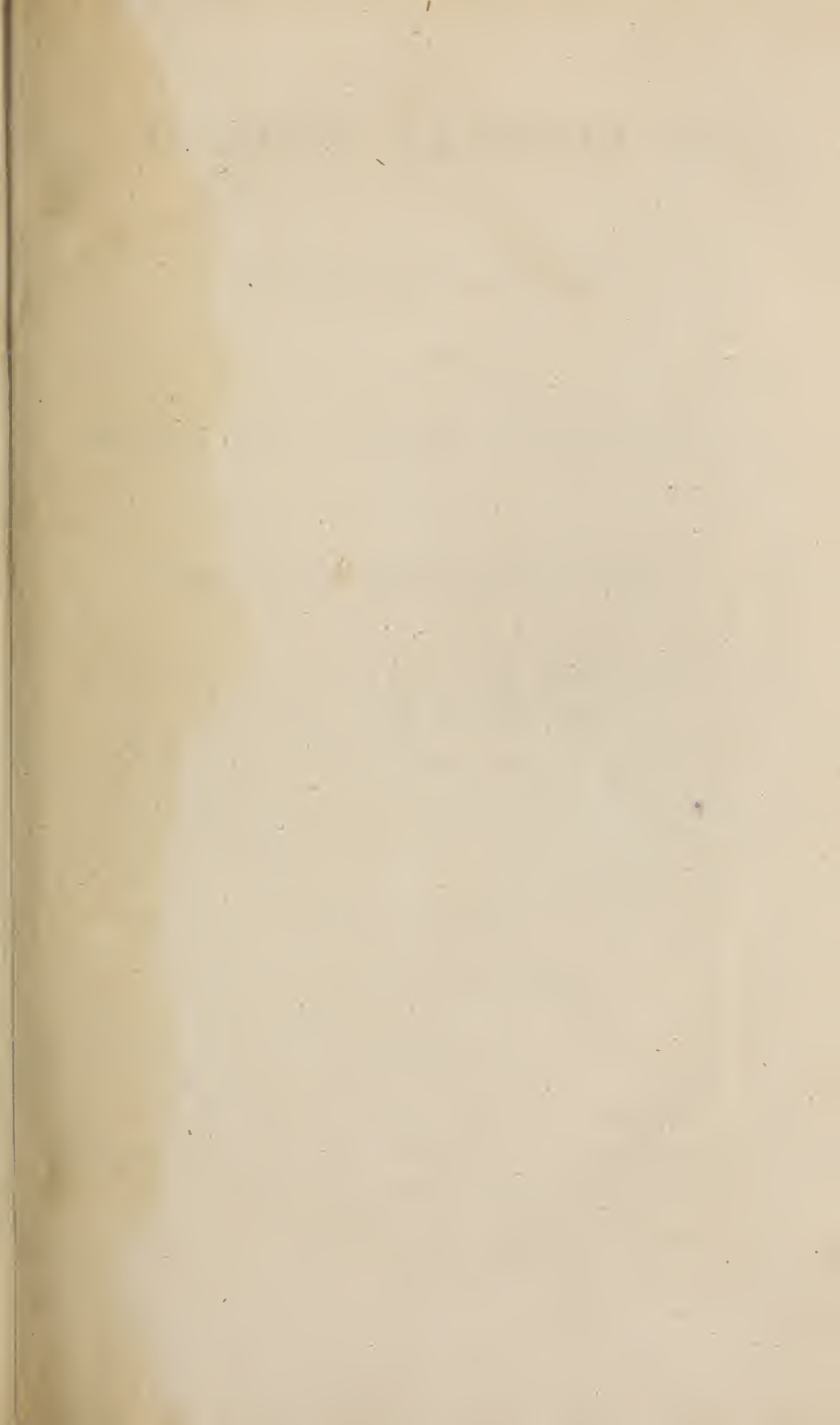
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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:

CONTAINING,

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את-סבת דויד הנפלת : Amos ix. 11.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2, 26.

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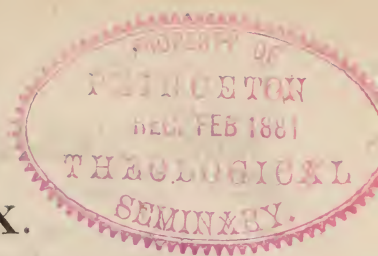
1817.

THE JEWISH EXPOSITOR

VOLUME 1



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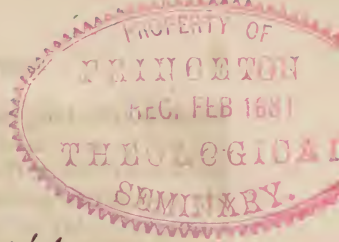


THE Editors of the Jewish Expositor, while they thankfully acknowledge the assistance they have received in conducting the work during the past year, feel themselves called upon to make a renewed and urgent appeal to their literary friends in its behalf. They are constrained to own that they have experienced considerable disappointment in the hopes they had entertained of co-operation from their Christian brethren in an undertaking, which, could their hopes have been realized, might, they are persuaded, have proved a powerful means of promoting the important cause which it was designed to aid. It may be almost unnecessary to repeat, what was in substance stated in the Introductory Address at the commencement of last year, that the object of the publication is two-fold—having respect to the interests both of Jews and Christians. Though its primary design undoubtedly is to awaken the attention, discuss the objections, remove the prejudices and (if it might please God) *reach the hearts* of the Jews themselves into whose hands it may come; it purposes likewise, as an object of scarcely inferior importance, to interest, inform, and enlighten

Christian readers on the great questions connected with Israel's conversion—and this not *merely* as a step to the attainment of the former end, but also as a means of incalculable benefit to Christians themselves. For the Editors are persuaded that nothing can, under the divine blessing, be better calculated to render the study of the Scriptures, particularly those of the Old Testament, at once interesting and profitable—to lead the mind to an enlarged and enlightened view of the spiritual glories of the Redeemer's kingdom, and to enkindle and cherish the flame of holy zeal for its extension and establishment; than a just apprehension of the divine purposes concerning the future conversion of Israel, and *that of the Gentiles as connected with it*. To the gradual diffusion of scriptural light on these points is mainly to be ascribed the interest which has of late years begun to animate the Christian world with respect to the future destinies of the Jewish nation—and in proportion as the minds of Christians become more opened to the genuine sense and primary import of the prophetic writings, both of the Old and New Testaments, they will be more desirous of furthering the accomplishment of God's purposes of mercy towards that unhappy people. Under this conviction, the Editors of the Jewish Expositor feel that they are discharging a duty when they call upon the literary friends of the Society in whose service they are engaged, to aid them to the utmost of their power in carrying on the work assigned them. Without any desire to magnify unduly either the importance or difficulties of their task, they would suggest to the consideration of their brethren

that they have peculiar disadvantages to contend with in their endeavours to make it generally interesting. The simple fact of its being restricted from that wide range of subjects which is open to other periodical publications. The nature of the subjects which do come within its province, necessarily leading to discussions of a critical and argumentative kind—the having at the same time to inform the learned and interest the unlearned classes of their readers, and that within the compass of a few sheets—the scantiness of interesting facts and occurrences connected with the Society in the present early and confined stage of its operations—all these circumstances have a tendency to render the work less acceptable to ordinary readers, than one which admits of greater variety, and more easily adapts itself to different descriptions of readers. But on this account it is only the more desirable that those who have leisure and ability should concur in endeavouring to obviate the disadvantages which are in some measure inseparable from the work itself. This end might very materially be promoted by furnishing plain, familiar expositions and elucidations of the prophecies relating to the houses of Israel and Judah ; by remarks on some of the leading types, both ceremonial and historical, of the Old Testament, pointing out their application to Jesus of Nazareth ; by appeals to Jews from their own Scriptures, with a view of being instrumental in working in them convictions of conscience and leading them to a sense of their need of a *spiritual Redeemer*—addresses to Christians, designed to excite a compas-

sionate interest in behalf of their Jewish brethren, and awaken, on solid scriptural grounds, their expectations of enlarged blessings to their own church, and to the whole Gentile world, from the conversion and restoration of God's ancient people—expository lectures on different subjects more or less immediately connected with those great events—answers to popular objections, whether proceeding from Jews or Christians, &c. The Editors feel it unnecessary to extend these hints, as the objects proposed in the Publication are fully stated in the address prefixed to the first volume. They will only urge their Christian friends, and especially the ministerial friends of the cause in which they are engaged, to come forward to their relief in this branch of the London Society's efforts for the promotion of Israel's good; as without such co-operation and assistance they feel that they must be compelled, however reluctant, to shrink from the responsibility, and relieve themselves of the burden, which, notwithstanding their many pressing engagements, they were induced to undertake, in hope that others would share it with them.



THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JANUARY, 1817.

SUFFERINGS OF THE JEWS IN SPAIN.

[From Mrs. Hannah Adams's *History of the Jews.*]

THE sufferings of the Jews in Spain, were equally severe with those of their brethren in England and France. At the commencement of the thirteenth century, the bishop of Toledo perceiving them to increase in number and wealth excited the populace against them, and, putting himself at their head, entered and plundered their houses and synagogues. He endeavoured to vindicate his conduct by accusing the Hebrews of having betrayed the city when it was besieged by the Moors; but the silence of impartial historians exculpated them from the charge.*

The Crusaders, who soon after assembled near Toledo, completed the work of destruction which the bigoted prelate had begun. They prescribed no limits to their cruelty, but

made such havock and carnage among this miserable people, that Abarbanel, a celebrated Jewish writer, considered this as one of the most severe and bloody persecutions which his nation ever suffered, and that it caused a greater number to abandon Spain than Moses conducted out of Egypt. The Spanish nobles endeavoured to interpose their authority, and to suppress these cruelties. But Ferdinand, who then possessed the sovereign power, and wished to ingratiate himself with the populace by the extirpation of the Albigenses and other sects, encouraged and promoted the persecution.*

During the reign of James I. king of Arragon, who was distinguished for his zeal for christianity, great efforts were made to convert the Jews. Raymond de Penneforte,† general of the Dominicans, con-

* Ibid. p. 670.

† Raymond was canonized by Pope Clement VIII.

* Basnage, p. 659.

fessor to the king and minister to the pope, used energetic measures to effect this purpose. He had already, by his reputation and address, suppressed the violence of the populace against this unhappy people; and persuaded the king that mildness and instruction were the most effectual means to induce them to embrace christianity. Agreeably to his benevolent plan, several of the Dominican friars were chosen to learn the Hebrew and Arabic languages, and directed to apply themselves assiduously to the study of the scriptures, that they might be enabled to dispute with the Jewish rabbies in order to convince them of their errors. The attempts made to convert the Jews were, however, in general unsuccessful; though they highly esteemed Raymond for his singular humanity and moderation.*

Alphonso X. king of Castile, and a celebrated astronomer, encouraged and promoted learned men of all religious denominations. By his order

Judah de Toledo translated and improved the astronomical works of Avicenna, a learned Arabic writer. Isaac the son of Cid, and other rabbies, assisted him in compiling certain astronomical tables, which bear the name of the king, and do honour to his memory.*

Alphonso rewarded them with royal munificence, and became so generous a patron to the nation that the jealousy of the Zealots was excited, and they formed new plots and accusations against them. Three villains of the city of Orsana, in Andalusia, threw the dead body of a man in the house of a Jew, and accused him of the murder. This improbable assertion gained credit, and awakened the popular fury and hatred against them. A great number of Jews were inhumanly put to death, and others fled for refuge to the houses of their christian acquaintance. The inhabitants of Palma also rose, and destroyed many of this unhappy people. Upon this they sent a deputation to court to obtain the suppression of a massacre which was so likely to prove general. Their enemies also sent deputies on their part, who arrived first at court, and accused them. Joseph, however, who was at the head of the deputation, and chief of the Jewish council, was so eloquent in pleading his cause before the Spanish monarch, that his countrymen were ac-

* Raymond Martin, another Dominican, wrote a treatise against the Jews, called "*Pugio Fidei*," or the "*Poignard of Faith*." This work is considered as a learned and powerful defence of the christian religion against the arguments of the Jews. Another monk named Paul, of the same order, held a conference in the palace of the king with Moses Nachmanides, a famous cabbalistical Jew. Both sides claimed the victory. Paul obtained an edict from king Ferdinand, enjoining the Jews to open their houses and synagogues to him, and to furnish him with all their Hebrew books whenever he came to dispute with them.—*Basnage*. p. 660.

* *Modern Universal History*, vol. xiii. p. 304.

quitted of the pretended murder.*

Many learned men appeared among the Jews during the time that they enjoyed the favour of the king Alphonso. In this number, Meir Mithridos, a native of Toledo, was eminently distinguished. He was the author of a famous cabballistical work, and a volume of letters against Nachmanides and Maimonides, and educated many pupils who became the boast of the Jewish nation.

Nor was it only at the court of Castile that learned rabbies appeared and were respected. James I. king of Arragon, was so far from adopting the prejudices against them, that he applied to them for moral and religious instruction.† For, though the Jewish people were hated and despised by the populace, and by the ignorant among the clergy, they were at this time admired and encouraged by the great and learned. Their happiness was, however, soon after disturbed by a celebrated impostor named Zechariah, who formed the design of deceiving all the synagogues in Spain. He pretended, that by his knowledge of the prophecies he had discovered the exact time of the appearance of the Messiah, which he predicted to be just at hand. This impostor

even foretold the very day on which this mighty deliverer was to appear, who should gather together his elect people, subdue their enemies, and replace them in their ancient inheritance. Deceived by this prophecy and expectation of the Messiah, the Jews prepared themselves for the event by fasting and prayer, and at the time appointed repaired to the synagogues clothed in white. But discovering the imposture, they became ashamed of their blind credulity, and were exposed to the insults and derision of their enemies.*

But the most terrible calamity which they suffered during this period was by the body of shepherds who had committed such fatal ravages in France. Having become numerous and powerful they entered Spain, and carried fire and sword into several provinces. The Jews, in particular, were the victims of their rapacity and cruelty. Many preserved their lives by surrendering their property and renouncing their religion. Those who could not be induced to make these sacrifices were instantly and inhumanly put to death.†

The pestilence which arose in the army of the shepherds, and extended through the neighbouring countries, was productive of new evils to this unhappy people. The desolation occasioned by this destruc-

* Basnage, p. 663.

† The king, it is said, expressed an approbation of some parts of the Jewish prayer books. The clergy in this age applied themselves rather to controversy than devotion.--*Modern Universal History*, vol. xiii. p. 307.

* Basnage, p. 664. *Modern Universal Hist.* vol. xiii.

† Basnage, p. 664.

tive scourge, was attributed to their malice against the Christians. They were accused of having bribed the peasants of Mesura to poison the rivers, and of having furnished them with poison for that purpose. This absurd allegation* gained credit, and caused great numbers of Jews to be imprisoned and tried. After a long confinement, however, they acquitted themselves of the crimes laid to their charge. But the king, who was unwilling to confess and condemn the injustice of his conduct, pretended that he detained them in prison in order to effect their conversion; and caused fifteen thousand who refused to receive baptism to be put to a cruel death.

Alphonso XI. king of Castile, was the friend and protector of the Jews, being principally directed in his affairs by Joseph, one of the nation, whom he had appointed intendant of his finances. This monarch was, however, prevailed upon by his mutinous and discontented subjects to pass a decree against them, on account of a pretended indignity offered to the sacrament by a Jewish boy. The clamour of the populace was so violent, that a council was convened to deliberate whether they should be put to death or banished. The latter measure being preferred, they

were commanded to abandon the kingdom in three months. Happily for them, the prince royal obtained a revival of the process, by which it appeared, that a young christian had inadvertently committed the supposed crime. On this deposition, the king recalled his edict. The acquittal of the Jews highly mortified and exasperated their enemies, who asserted, that the christian had been bribed to give an evidence in their favour. In another city many of the nation were put to death for the pretended offence.*

Soon after, a fresh insurrection against the Jews broke out in Toledo, and their terror and desperation on this occasion baffles all description. One of them, perceiving the Zealots breaking into the house in order to massacre all they found, in a phrenzy of rage and despair killed his relations who had taken refuge with him, and then destroyed himself in order to avoid falling into the hands of his enemies.†

In the reign of Henry III. of Castile, Martin, archdeacon of Astigi, by vehemently preaching against the Jews through the streets of Seville and Cordova, exasperated the populace to such a degree, that they massacred them in both places. The persecution spread to Toledo, Valencia, and Barcelona, where some were plundered, others murdered; while the

* The inventors of this palpable calumny were those who owed money to the Jews, and who wished to be delivered from their embarrassment without paying it.—*Gregoire*, p. 28.

• Basnage, p. 665.

† Ibid. p. 667.

most artful professed christianity in order to escape such acts of violence. The populous synagogues of Seville and Cordova became almost deserted. Those wretched fugitives, who had fled to Andalusia and other provinces, were put to death by the inhabitants. King John, the son and successor of Henry, treated the Jews with equal cruelty. During his reign many perished by being deprived of the necessities of life, and those who survived were compelled to wear a disgraceful mark of distinction.*

The situation of the Jews in Arragon was not much more eligible than that of their brethren in Castile. That kingdom was involved in civil and intestine wars, which could only be supported by large imposts. The heaviest taxes were levied upon a people who had been so long the miserable objects of oppression. But though they were exposed to continual vexations and persecutions, several learned men during the fourteenth century appeared among those in Spain. In particular two physicians† of the Castilian king acquired great celebrity. One of these famous men, named Meir Algudes, was chief of all the synagogues in Spain. He translated Aristotle's Ethics, and flourished till the 1405.‡

At the commencement of the fifteenth century, the antipope Benedict XIII. who was then in Arragon, distinguished himself by his zeal for the conversion of the Jews. To effect this purpose, he summoned the most celebrated rabbies in Spain to attend a conference which he appointed for religious discussions between them and the Christians. Jerome de Sancta Fide, who had deserted the synagogue and embraced christianity, persuaded the pope to take this step, by assuring him that he could convince his countrymen by passages out of the Talmud, that Jesus Christ was the Messiah. This convert was not only the chief promoter but the principal conductor of the dispute. Rabbi Vidal was chosen to defend the Jewish religion. The Jews at this time expressed unusual respect for the pope, who entertained them with politeness, and defrayed their expenses.* But they treated Jerome with great asperity, their minds being exceedingly embittered against him, both for deserting the synagogue, and involving them in a dispute from which they apprehended fatal consequences.†

The tenor and result of this famous conference is variously related by Christian and Jewish

* Basnage, p. 667.

† The learned Dr. Friend in his History of Medicine asserts, that the Jews were the princes of that science in Europe during the middle ages.—*Grégoire*, p. 218.

‡ Basnage, p. 680.

* They, it is said, even carried their impious flattery so far as to apply to him the words of David's petition to God; "Shew us thy mercy, O Lord, and grant us thy salvation." *Basnage*, p. 680.

† Basnage, p. 680: *Modern Universal Hist.* vol. xiii.

historians. The latter, however, confess that they bribed several bishops to persuade Benedict to break off the dispute, from an apprehension that it would exasperate their enemies against them. But the pope insisted upon Jerome's performing his engagement; and four or five thousand Jews were converted upon reading his relation of the conference, which he presented to this pontiff. The high celebrity of this performance induced Joseph Albo,* a Spanish rabbi, to compile his articles of faith, in order to confirm the wavering minds of his brethren. He pretended, that a belief of the future coming of the Messiah was not necessary to salvation; and censured Maimonides without naming him, for having made this an essential part of his creed. He reduced the fundamental dogmas of the Jewish faith to three, viz. the existence of God, the law of Moses, and future rewards and punishments.†

The following year Benedict XIII. published his constitution against the Talmud, and the usury of the Jews. But, as he was deposed soon after, all his ordinances were revoked; and it does not appear, that his

plans were followed by Martin of Florence his successor.

Vincent Ferrier, who has been canonized for his miracles and zeal for converting the Jews, appeared at this time. The Christians compute, that the number whom he induced to abandon their religion amounted to twenty five thousand. According to the Jewish accounts still more deserted the synagogues. But whatever was their number, it appears that the greatest part of them renounced their former religion, merely to avoid severe and cruel treatment. They secretly circumcised their children, observed the passover, and neglected none of the Jewish rites and ceremonies.*

The dissimulation of the pretended converts did not long pass unnoticed by the clergy, who acquainted Ferdinand the Spanish monarch, and the pope Sixtus IV. with their conduct. Exasperated at the affront offered to the christian religion, the tribunal of the inquisition† was directed to

* Basnage, p. 689. *Modern Univer. Hist.* vol. xiii. p. 347.

A small number of Jews were, however, esteemed sincere converts; among whom Solomon, the Son of Levi, was included. Having read a work of Thomas Aquinas, he embraced christianity, and took the name of Paul of Burges. Soon after his baptism he was raised to the bishoprick of that city, which was his native place, and afterwards to the patriarchate of Aquileia. He left a son, who succeeded him in the bishoprick, and wrote a history of Spain. *Basnage*, p. 690.

† The court of the inquisition was introduced into Spain in the fifteenth century by Ferdinand and Isabella; and

* This rabbi, finding the arguments which were adduced to prove that the Messiah was come made a great impression upon the Jews, maintained, that a belief of his coming was not an essential article of faith, and wished to have it expunged from the creed of Maimonides. *Basnage*, p. 344.

† Addison's *Present State of the Jews*, p. 17.

pay close attention to the behaviour of these delinquents; and all christian princes were exhorted to assist in bringing them to condign punishment. This decree, which was published in most parts of Spain, filled the Jews with such consternation, that seventeen thousand immediately returned to the church, and submitted themselves to whatever censure or penance should be inflicted. Two thousand of this miserable people, part of whom confessed that Jesus Christ was the true Messiah, were put to death. Many were sentenced to a long imprisonment, and, after regaining their liberty, were ordered to wear two red crosses on their upper garments, in acknowledgment that they had deserved the flames. Nor were the sacred repositories of the dead spared; human bodies were disinterred and burned; their property was confiscated, and their children were declared incapable of succeeding to the possessions of their parents. Notwithstanding the watchfulness of the inquisition, many found means to emigrate;

others were more careful to conceal their dissimulation; and some endeavoured to be better instructed previously to their professing christianity.*

The populace still continued to oppress and insult this unhappy people, and attributed all the publick calamities to the obstinacy of the recusant, or the hypocrisy of the conforming Jews. At this time an insurrection took place at Toledo, on account of a pretended infringement on their privileges. The resentment of a mutinous people was principally levelled against the Jews, whose houses they plundered, and murdered all who opposed them. After the tumult subsided, laws were enacted which excluded the new converts from all offices of trust and honour.

The Spanish clergy, however, took them under their protection. The dean of the cathedral church in the city particularly exerted all his eloquence in their favour, and endeavoured to interest the feelings of the people by representing, that many illustrious families, who had intermarried* with the converted Jews, would be deprived of all their employments by the execution of these laws. All his efforts would have proved ineffectual, had not pope Ni-

was principally intended to prevent the relapse of the Jews and Moors, who had been, or pretended to be converted to the faith of the church of Rome. Torquemada, a Dominican, confessor to queen Isabella, pretended that the dissimulation of the Jews would greatly injure the cause of religion. The queen listened with respectful deference to her confessor, and at length gained over the king to consent to the establishment of this barbarous tribunal. Its jurisdiction extended over all who in their practice or opinions differed from the established church. *Watson's History of the reign of Philip II.* vol. ii. p. 134, 135,

* Basnage, p. 691. *Modern Univer. Hist.*

† A number of the Grandees who had nothing left but their titles had married into Jewish families in order to repair the losses they had sustained by their prodigality. *Voltaire's Works*, vol. iii p. 38.

colas I. published a bull, by which he excommunicated all who were for excluding the Jewish or Pagan proselytes from any civil or ecclesiastical preferment. This decree of the sovereign pontiff was so displeasing to the Spanish nation, that he was obliged to issue a second bull to confirm it; and Mariana is almost the only Spanish writer who has given it a place in his history.*

Soon after Ferdinand and Isabella had completed their reduction of the Moors, they issued an edict, commanding the Jews either to embrace christianity, or quit the kingdom in four months. The people were at the same time prohibited, under the severest penalties, from affording provisions or any other assistance to those who should be found in Spain after this period. Their attachment to the law of Moses was superior to every other consideration; and the Spanish historians affirm, that seventy thousand families, or eight hundred thousand persons, abandoned the kingdom pursuant to this decree. The Jewish writers make the number two hundred thousand; which, reckoning only five to each family, must have amounted to a million of souls.†

The reputation, which the celebrated rabbi Isaac Abarbanel enjoyed at court, could not prevent his being included among the exiles.‡ He was

born at Lisbon, 1437, of an ancient family, who boasted a lineal descent from king David.* His parents took great care of his education, and, as he possessed distinguished abilities, he made a rapid progress in the sciences, especially sacred literature. But his ambition to figure at court induced him to turn his chief attention to politics, finance, and commerce.

During the reign of Alphonso the Fifth, king of Portugal, he was chosen one of his privy council, and filled his station with dignity and splendour till the death of this monarch. But being discarded in the reign of his successor, who hated the Jews, he fled to Castile. He was graciously received by Ferdinand and Isabella, and advanced to preferments, which he enjoyed until his countrymen were expelled from Spain. He exerted himself to the utmost to save himself and his nation from this fatal stroke: But, finding all his efforts use-

ed exile. He retired first to Portugal, and thence to Jerusalem. He lived a perfect recluse in this city, and devoted himself to study. He composed a Commentary on the Pentateuch, partly cabalistical and partly literal. — *Modern Universal History*.

* He founded his pretensions on the testimony of Isaac Aben Geath, who says in one of his commentaries on the scriptures, that at the time of the destruction of the first temple, two families of the race of David went into Spain; one of whom settled at Lucena, the other at Seville; and that from the latter Abarbanel was descended. After the example of his father he assumed the title of Don, the usual custom among the nobles of Spain. — *Boissi's Dissertations Critiques pour servir à l'histoire des Juifs*.

* Mariana's History of Spain. Basnage, p. 691. † Ibid.

‡ Rabbi Isaac Karo was another learn-

less, he embarked for Naples, and arrived there with his family in 1493. Being educated a courtier, he ingratiated himself into the favour of Ferdinand king of Naples; and both that sovereign and Alphonso his successor protected and employed him. He died at Venice, 1508, in the seventy first year of his age, and was interred at Padua. Several of the Venetian nobles and all the Jews attended his funeral. He published many learned works,* particularly a commentary on Exodus, Deuteronomy, Kings, Isaiah, Jeremiah, and other books of the Old Testament.†

The sufferings of the Jewish emigrants who embarked for other countries were inexpressible and almost inconceivable. Some of the vessels took fire, and the miserable objects of oppression perished in the flames. Others were so heavily laden that they sunk, and many were drowned. Great numbers were shipwrecked on foreign coasts, and perished with cold and hunger. One of the Spanish pilots formed the resolution of murdering all the Jews in his vessel, in order, as he pretended, to revenge the death of Christ, whom their

ancestors had crucified. They represented to him that Christ, "who died for the redemption of mankind, did not desire the death but the salvation of the sinner." The sailor in consequence of this pathetick remonstrance gave up the design of murdering them; but caused them to be stripped naked, and set down on the next shore, where part of them perished with hunger: others were destroyed by lions who came out of a neighbouring cavern. The remainder were saved by the humanity of a master of a vessel, who took them in upon seeing their miserable condition.*

The pestilence also destroyed many of these unfortunate exiles; and, to complete their calamities, those who reached the city of Fez in Africa were refused admittance by the merciless inhabitants, and died for want of the necessaries of life. When those who sailed for Italy arrived at Genoa, they found the city afflicted by a famine, which had greatly raised the price of provisions. The inhabitants, seeing them macerated by sufferings, and destitute of money to purchase food, met them with the cross in one hand and bread in the other; and refused to give sustenance to any who would not previously consent to adore the cross. Many of this wretched people, who had the courage to abandon their country and riches for their religion, were unable to resist this second temptation.†

* Basnage, p. 692. De Rossie's Hebrew Biography.

† He applied himself to study with indefatigable ardour, and was held in such high estimation among the Jews, that some did not hesitate to pronounce him superior to Maimonides. They agree, that to a mind clear and penetrating he added a lively and fertile imagination, which was exhibited in his easy and copious elocution. *Dissertations Critiques, &c.*

* Basnage, p. 693. + Ibid. p. 692.

The tyrannical manner in which the bigotry and avarice of king Ferdinand had induced him to treat the Jews, was highly condemned by all judicious Christians. This unhappy race, upon the first notice of their intended expulsion, had found means to elude the vigilant rapacity of the monarch, and convey the richest of their effects into the countries where they intended to retire. In consequence of which, the wealth acquired by their expulsion was not so considerable as the king expected. The Spanish nobility complained that their cities and towns were disinhabited. The senate of Venice and the parliament of Paris expressed their astonishment at the banishment of a nation, whose address in pecuniary negotiation was so useful to the public.* Though pope Alexander the Sixth, dignified the Spanish monarch with the title of *Catholic*, yet he readily received the exiles into his own dominions, and treated them with great kindness and humanity.†

Many of the Jews sought a nearer asylum in Portugal. John II.‡ the sovereign of that kingdom, had formerly sent some of this nation§ to make discoveries on the coasts of the Red Sea; and they

brought him exact and faithful accounts. They had assisted the Portuguese adventurers in the discovery of the East Indies. Notwithstanding these important services, the king consented to receive them only on condition that each one should pay him eight golden ducats, and quit his dominions at a limited time, or forfeit his liberty. On his part he engaged, when the time fixed for their departure arrived, to furnish vessels to transport them to any place where they chose to retire. The king was desirous of fulfilling his engagement; but his orders were disregarded, and the fugitives, who were about to leave Portugal, were treated in such a barbarous manner by the seamen, that many chose to remain in the kingdom and be sold as slaves, rather than expose themselves to the perils and hardships of a new voyage.*

Emanuel, his successor, appeared at first to commiserate their sufferings, and restored to them their liberty. Their peace however, was of short duration; and the king reluctantly sacrificed them to an alliance which he contracted with the daughter of Ferdinand and Isabella. The queen having declared, that "she would not acknowledge a son-in-law who permitted the enemies of God to remain in his dominions," he issued an edict which expelled them from Portugal, and fixed a day on which those who re-

* The expulsion of the Jews gave a violent check to the commerce of Spain, which was almost entirely in their hands. *Bigland's View of the World*.

† Basnage, p. 693.

‡ In the reign of John I. the Jews had their synagogues and rabbies in Portugal.

§ Murphy's Travels in Portugal, p. 223.

* Basnage, p. 694. Murphy's Travels in Portugal, p. 224.

remained should be deprived of their liberty.

When the appointed time arrived, the king was greatly affected with the idea of expelling such multitudes of people; and resolved at least to effect the conversion of their children. He had engaged that ships should be provided for their emigration at three principal ports; but he issued a proclamation forbidding them to embark any where but at Lisbon. When they arrived at this city he ordered all the children under fourteen years of age to be forcibly taken from their parents, in order to be educated in the christian faith. The execution of this barbarous command was attended with the most affecting circumstances. Many of the wretched parents in a phrenzy of rage and despair, first killed their children, and then destroyed themselves. The king had invented so many delays to retard the departure of these unfortunate exiles, that many remained in the kingdom and were sold as slaves. Overwhelmed with these complicated afflictions, at length they consented to assume the mask of christianity, and recovered their liberty and children. The sincerity of these pretended converts was, however, greatly suspected, and the least discovery of their predilection for the Mosaic religion exposed them to the cruelties of the merciless inquisition.*

* Murphy's Travels in Portugal, p. 695.

THE MESSIAH.

[Continued from Vol. I. page 388.]

THE Saviour of the world has been discovered in Moses, Joshua, and the celebrated judges of Israel, and in David and the prophets, so that from the beginning of the world until his advent, he has been continually announced by extraordinary acts of patriarchs, and by the mouth of persons whom God commissioned to instruct his people.

JESUS CHRIST PREFIGURED IN THE SACRIFICES.

The ceremonies of the Levitical law likewise exhibited him. Such a multitude of bleeding victims was only designed to fix the eyes of the people upon "the Lamb slain from before the foundation of the world." The death and bloodshedding of so many slaughtered animals would easily remind the spiritually minded Jew, that these innocent creatures supplied the place of guilty men, and that, as "it is not possible that the blood of bulls and of goats should take away sin," (Heb. x. 4.) these sacrifices could only serve to point the true Israelite to that precious blood which the Messiah was to shed, and thus to lead him to rest all his hope and consolation in him.

Of these sacrifices, the following are particularly worthy of note.

1. The two goats, one of which was put to death, and the other sent away into the wilderness, bearing the iniquities of the people.

2. The two birds, one of which was killed, and the other set at liberty, after being dipped in the blood of the slain.

These represented in a lively manner to the believing Jew, Christ dying for his salvation, and the healing of his spiritual leprosy, and rising to manifest his own innocence, and the efficacy of his sacrifice.

This demonstrates, that the sacrificial law was only a figurative institution for the purpose of making known the Repairer. The Hebrew Scriptures declare, that the law and the sacrifices shall be changed; that the precepts given to the Jews are not good; that sacrifices are an abomination; that God delights not in burnt offerings; but they also declare, that the law shall continue for ever, and that the sacrifice shall be eternal. Surely these expressions cannot refer to the same subject, for the Holy Spirit cannot contradict himself. Hence we must necessarily conclude, that the Law, which was to be changed, and the sacrifices, which were displeasing to God, are those figurative ordinances; which, though instituted by himself, were only agreeable to him, inasmuch as they tended to make known the eternal High Priest, whom all the sacrifices pointed out; and of whom the Holy Ghost speaks, when he declares, that the Law shall continue for ever; that the sacrifice shall be eternal, and that there will be no further occasion for any other.

JESUS CHRIST ANNOUNCED IN PROPHECY AS THE MESSIAH OR REPAIRER.

After God had announced the Messiah to Adam and Eve, he promised him to Abraham, when he called him, and separated his posterity from every other nation. God said unto him, "In thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18.) This blessing, being to be extended to all nations, could not possibly be confined to temporal wealth, but must chiefly refer to spiritual riches; for indeed the immediate posterity of Abraham was not very prosperous in this world; therefore this benediction, in which every nation was to participate, can only apply to the Repairer, who was of the seed of Abraham, for by his sacrifice all the families of the earth are brought into a state of reconciliation with God, and called to the heavenly inheritance.

BY JACOB.

Jacob, under the inspiration of the Holy Spirit, announces this Divine Person to his sons, telling them, that he will spring from the tribe of Judah. "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people* be." (Gen. xlix. 10.) This prophecy is clear to all, who are in earnest about seeking God! This word Shiloh signifies, the chief of envoys. According to his prediction this envoy was to

* Heb. peoples.

come at the period, when the Jews were no longer governed by kings or princes of the tribe of Judah, or of their own nation; and his commission was, to gather together in one fold every people. All this has been accomplished in Jesus Christ, who was born of the tribe of Judah at that time, when Herod, who was not a Jew by birth, ruled over the Jews. Christ has assembled the various nations of the earth, in order to form *one universal church*; and in this particular he has fulfilled the prophecy of Jacob, who declared, that to him belonged this general assembly, and also the privilege to dispense the divine blessing to every people and nation and kindred and tongue, according to the promise given to Abraham, "In thy seed shall *all* the nations of the earth be blessed."

It pleased God to cause the Repairer to be made known by the mouth of a wicked man.

BY BALAAM.

Balaam was no prophet, yet as he practised divination, he was considered to be a prophet by superstitious people. Balak, king of Moab, finding his territory invaded by the children of Israel, and knowing how marvellously they had been protected by God, dreaded their approach, and in order to encourage his subjects, and perhaps to animate himself for the combat, he was easily persuaded by the ignorant multitude to send to consult Balaam, who by means of an hypocritical exterior had acquired the

name of a prophet, and of one inspired with a knowledge of future events. God vouchsafed to make this man, and the credulity of the people, subserve his merciful purpose, by causing Balaam to announce the Redeemer, whom he designed to send both to Jews and Gentiles, in such a way, that those, who had ears to hear and hearts to seek God, might extract from the words, which he was made to utter, wherewith to feed their hope, and faith of that Messiah, who was to be "the salvation of the ends of the earth." "I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." (Gen. xxiv. 17.) These words certainly allude to the dominion, which the Israelites should one day have over the Moabites, and their neighbours, which came to pass in the reign of David; but this cannot be their full import, for what occasion was there for Balaam to make this bare communication? besides, how would the latter part of the prediction be fulfilled; "he shall destroy all the children of Seth?" These were scattered over the face of the earth, and neither David, nor any other king of Judah ever subdued the nations descended from the son of Noah. This prophecy has therefore unquestionably a more extensive sense, and refers to Jesus

Christ, an Israelite by birth, who has called the different nations of the earth to the knowledge of God, destroyed the idols of the Gentiles, and made all the children of Seth, and the kingdom of Moab, one people, who acknowledge him for their deliverer, and their Saviour. God caused Balaam to mention a star as the sign of the advent of Messiah, in condescension to the prejudices of the people, who at that time generally believed, that the birth of great kings was preceded by a comet, or some extraordinary star; and, though this opinion was void of good foundation, yet God was pleased to make their credulity subservient to his own glory, in order to increase their expectations of the great event, which was to happen; and for this reason he likewise permitted at the birth of Jesus Christ the miraculous appearance of a star, which attracted the attention of the wise men in the east, who, being astronomers and constant observers of the heavens, as soon as they saw this new phenomenon, remembered the prophecy of Balaam, and straightway came with exceeding great joy to Jerusalem, persuaded that the King was born, whose birth Balaam had predicted; and, animated by this persuasion, they eagerly enquired, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Matthew ii. 2.

BY MOSES.

Moses, in the name of God, thus announces the Repairer to the children of Israel, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Deut. xviii. 18, 19.) The Prophet here spoken of can be no other than the Messiah, for God distinguishes him by this title, "a prophet," or a prophet of exceeding eminence, who would not speak to the people in thunder and lightning and clouds and thick darkness, but one who would teach them like a friend, with kindness and gentleness. This prophet was to be like unto Moses, giving him to understand, that the covenant, which God had made particularly with the Jews by his mediation, was only a temporal and figurative one, and that another more perfect was to succeed it, of which new and better covenant he would employ a more excellent Prophet from among the Israelites as Mediator, like as Moses was of that which prefigured this. St. Stephen, a Jew, witnesses that Christ is this chief Prophet. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto

me; him shall ye hear.” (Acts vii. 37.) Christ applies these words to himself, when addressing the Jews, he says, “There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses (the books of Moses) ye would have believed me; for he wrote of me: But if ye believe not his writings, how shall ye believe my words?” (John v. 45—47.)

BY DAVID.

God confirms to David the promise of a Repairer given to Abraham, and ratified by the inspired words of Jacob. “I have made a covenant with my chosen; (says the Psalmist,) I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations.” (lxxxix. 3, 4.) This language can only apply to Christ, who is the seed of David; for every one knows that the throne of David is no more, and that his family has ceased to reign literally over the kingdom of Judah and Israel. The Jews are no longer a body politic, neither have they king, or prince; the royal city of Jerusalem has been destroyed, and had not its name been revived by Christians, it would be no more talked of than Nineveh, or Babylon.

All the prophets refer this everlasting reign of the House of David to Christ, the son of David according to the flesh.

BY ISAIAH.

God speaks thus in the lvth chapter: “Incline your ear, and come unto me: hear, and your

soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people.” (iii. 4.)

BY JEREMIAH.

“Behold, the days come, saith Jehovah, (xxxiii. chap.) that I will perform that good thing, which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.” (14, 15.)

“Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, Jehovah our Righteousness.” (xxiii. 5, 6.)

BY EZEKIEL.

“I will set one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. (xxxiv. 23.)

BY HQSEA.

“The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Afterward* shall the children of Israel return, and seek the Lord their God, and David their king. (iii. 4, 5.)

All these promises only began to be performed on the return from the Babylonian captivity. David had been sometime dead, when the prophets addressed the Jews on the part of God. It must therefore be admitted, that this could only be fulfilled in the person of Christ, the spiritual David, because the everlasting kingdom promised to the seed of David, can no where be seen but in the spiritual dominion of the Gospel; otherwise, (with reverence be it said) the promises of God are null and void. They were not fulfilled *before* the Babylonian captivity; for, if they had been, God would never have repeated them afterwards, as if they were yet to receive their accomplishment. He promised an everlasting kingdom to the house of David, yet his family reigned only about five hundred years at furthest, and it has been now upwards of two thousand years buried in obscurity and oblivion.

God, by the mouth of the prophets, gave great expectations of the issue of a flood of light, knowledge, and blessings from Zion, and which was to cover the whole earth. This Zion, which was Jerusalem, has been destroyed; the Jews are scattered over the four quarters of the globe, their tribes and families are so intermingled, that they can no longer be ascertained. Where then are the promises of God; or where do we read of any delay in their performance? Jesus Christ, and

the Gospel, which he has established, are the only solution of all these difficulties. Christ is the son of David. He has obtained everlasting dominion over the church and people of God. He has received the nations of the earth for his possession, and the greatest monarchs have bowed the knee before him, and acknowledged him as their Redeemer, and their God.

JESUS CHRIST ANNOUNCED IN PROPHECY AS MAN.

As the Repairer was to be both God and man united; as he came to establish a kingdom purely spiritual, to suffer shame and reproach, and afterwards death; and as he was to rise, and revive, and ascend into heaven, it was necessary that God should cause him to be fore-shown in all these characters, and in a way sufficiently clear to nourish the faith of those, who truly love and obey him. The first intimation of the Messiah's human nature was given, when God said unto the serpent; "The seed of the woman shall bruise thy head." This was repeated to Abraham in these words, "In thy seed shall all the nations of the earth be blessed;" and afterwards to the tribe of Judah, that Shiloh, or the peaceful envoy, should spring from it; and lastly to David, when the promise was given, that a Branch should spring from his house, and should reign for ever; From which expressions it is easy to perceive, that the Redeemer was not to assume the nature of angels, but the nature of

man, and he was to be of the seed of Abraham, to the exclusion of every other. The prophet Isaiah foretells that a virgin is to be his mother. (vii. 14.)

The place and period of his birth; his parentage, death, and particulars of it; his resurrection and ascension, are all pointed out in prophecy.

"Behold, the* virgin shall conceive, and bear a son, and shall call his name Immanuel." The prophet Micah marks the place of his nativity. "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." (v. 2.) Bethlehem no longer exists; the Jews must therefore either admit, that Messiah is come, or that this prophecy never can receive its accomplishment. Isaiah speaks very clearly of the Messiah being the son of David and very man. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." (xi. 1.) As the advent of Messiah was the greatest of all the promises of God, the period thereof has been very exactly and distinctly marked. Jacob fixed it, when he said, that Shiloh, or the Divine envoy, should come when the tribe of Judah had lost the sceptre. Haggai predicts, that Messiah would come, when the second temple was yet standing. "Thus saith the Lord of hosts,

yet once, it is a little while, and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former: and in this place will I give peace, saith the Lord of hosts." (ii. 6—9.)

In these words the period of the Messiah's advent is determined. God declares, that he will make but one more covenant, and that all nations may enter into it, he will set the whole world in motion by the preaching of the glorious and everlasting Gospel; that Messiah shall come; that he shall enter into *his* temple, and that *then* the glory of the house, which was rebuilt by Zerubbabel, shall exceed the glory of that temple, which was built by Solomon with so much magnificence; that it will not be the gold, or the silver, which shall make the latter house to excel the former, but "God manifest in the flesh," who shall glorify it by his sacred presence. This must necessarily be so understood, because the second temple, however splendid it was, was greatly inferior in costly magnificence to the first. Moreover, the peace of which the prophet speaks, can only mean spiritual peace, and reconciliation of God to man by the Messiah; for the Jews never enjoyed less political peace, either among themselves, or among strangers, than at that very period. The Greeks and

* Heb. *the*.

Romans harassed them incessantly, and they themselves were torn asunder by continual national factions. The coming of Christ during the existence of the second temple pacified all things with God, and his sheep were gathered out of all nations into the fold of the Church. Malachi agrees with Haggai in settling the period of the Messiah's advent before the destruction of the second temple. Daniel has likewise fixed this grand epoch; and God has been pleased so distinctly to characterise Messiah's appearance, that none might be otherwise than wilfully ignorant. The mind of this greatly beloved and holy man was ever occupied with the restoration of Jerusalem, and the sanctuary, and he offered up without ceasing that memorable prayer to be found Dan. ix. For his consolation God revealed to him the period of this restoration, which he so fervently desired, and also that of the coming of the Restorer, who would more perfectly re-establish all things. While he was praying and meditating upon the 70 years, at the expiration of which Jeremiah had foretold the termination of the captivity of the Jews, the angel appeared and informed him of *seventy weeks of years*, during which Jerusalem and the temple should be rebuilt, and afterwards destroyed, and that Messiah would come to complete the prophecies, to expiate sin, and bring in everlasting righteousness. (Dan. ix. 20. to the

end.) This prediction clearly proves that Messiah was to come before the destruction of the second temple; that he was the end of all the prophecies, and came to fulfil them; that he should suffer death to make propitiation for sin, and to bring in the righteousness of ages; that the city of Jerusalem, and the material temple should be destroyed, and that the daily sacrifice and Jewish worship should afterwards cease; all which has actually come to pass. Jerusalem was destroyed by the Romans, and not a stone of the temple left upon another; the Jewish polity has been entirely subverted above 1600 years; consequently Messiah must be come, and Jesus Christ must be he, because he has accomplished this prophecy in his own person.

We have now seen the place and period of Messiah's nativity pointed out; also the tribe and family from whence he was to spring. But this is not all. The prophets describe him still more minutely in his human nature, and in every circumstance by which he is known to be very man. It is foretold, that he shall be born an infant. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," says Isaiah, ix. 6. And further, that he shall be despised and rejected of men, betrayed, sold, smitten, mocked, afflicted in various ways, and presented with vinegar, and gall; that he shall be pierced in his hands and feet,

spit upon, and put to death; that lots shall be cast for his vesture; that he shall be the victim slain for the sin of the world, that he shall suffer death without a murmur; that he shall be buried with honour; "He hath no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted,* yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. For the transgression of my people was he stricken. And he made his grave with the wicked," that is, his body should be exposed with those of the two thieves, who were crucified with him, yet "he was with the rich in his death," that is to say, he was honourably buried in the tomb of

Joseph, the rich counsellor—"because he, had done no violence, neither was deceit in his mouth." (Isaiah liii. 2—9.) Might it not be said, that the prophet had seen with his own eyes all the afflictions of Jesus, and his agonizing death, as related in the Gospel? In the xxiid Psalm it is written, "The assembly of the wicked have enclosed me: they pierced my hands and my feet: they part my garments among them, and cast lots upon my vesture." (16—18.) And in the lxixth, "I am become a stranger unto my brethren; reproach hath broken my heart. I looked for some to take pity, but there was none. They gave me gall for my meat; and in my thirst they gave me vinegar to drink, (viii. 20, 21.) Isaiah writes also in the fiftieth chapter, in the name of Messiah, "I gave my back to the smiters, and my cheeks to him that plucked off my hair. I hid not my face from shame and spitting." (6.) The Holy Ghost likewise caused the treachery of Judas to be foretold; his sale of his master; the sum of money which he received, and the application of that money; and in order to shew, that it was Jesus Christ who yielded up himself to death, and to all the plots of his perfidious disciple, and the Jews, he causes Messiah himself to speak thus in the prophet Zechariah, "And I said unto them, If ye think good," that is, if you are so desirous that I should be delivered into your hands, "give

* Also in Heb. "It was exacted, and he became answerable."

me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord:" (xi. 12, 13.) or, in other words, to pay the potter for a field, which he wished to dispose of, because it was of no further use to him in his occupation, having consumed all the clay thereon in the manufacture of his vessels.

We have now also seen the birth and death of Messiah plainly predicted, and the manifest accomplishment of these prophecies in the gospel-history. Let us now touch upon the circumstances which followed his death. These are likewise so clearly marked, that one would imagine the prophets were actually eyewitnesses of them. They declare, that Christ shall rise again on the third day; that he shall ascend into heaven, and reign gloriously over his enemies. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isaiah, liii. 10, 11.) "After two days (says Hosea) will he revive us: in the third day he

will raise us up, and we shall live in his sight. (vi. 2.) The royal Psalmist, speaking in the person of Messiah, says, "Thou wilt not leave my soul in hell,* (the grave); neither wilt thou suffer thine Holy One to see corruption." (xvi. 10.) "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (cx. 1.) And he thus poetically describes Christ's ascension into heaven: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, - for the rebellious also, that the Lord God might dwell among them." (lxviii. 18.)

JESUS CHRIST ANNOUNCED IN PROPHECY AS GOD.

But if the prophets have clearly described the humanity of the Messiah, they have likewise as clearly described his divinity. What they have written, of his death being a sacrifice for sin, is of itself a demonstration, that he is very God; for if he were only a creature, how could he atone for the sins of mankind, without satisfying divine justice, and how could this be satisfied, unless he *were* God, since none but God can possibly satisfy himself? The prophet must have recognized the Messiah as God, when he wrote, that "he was bruised for our iniquities, and with his stripes we are healed;" for he was not ignorant, that there is no relation between finity and infinity, or that God, who is as

* Helle, a German word, signifying secret place.

essentially just, as he is essentially holy, cannot possibly be appeased by a limited satisfaction, such as the death of Christ, however holy, must have been, were he only a human creature. The writer of the ninety-ninth Psalm calls Messiah, Jehovah, or the Eternal God. "Jehovah reigneth; He is high above all the people." (1, 2.) St. Paul, in his Epistle to the Hebrews, applies the words of the prophet to Jesus Christ, and adds, "Let all the angels of God worship him." (i, 6.) Isaiah writes in the sixth chapter, that he saw the Lord, and heard seraphims crying, Holy, Holy, Holy is Jehovah of Hosts, (ver. 3.) and in the twelfth chapter of the Gospel by St. John it is written, "These things said Esaias, when he saw the glory of Christ, and spake of him." (41.) The same prophet writes, "Behold, the Virgin shall conceive, and bear a Son, and shall call his name Immanuel" (עִמָּנוּאֵל). (vii. 14.) which being interpreted, signifies, "God with us:" (Matt. i. 23.) the union of the divine and human natures; and he adds in chap. ix. 6. "Unto us a Child is born, unto us a Son is given, and his name shall be called, the Mighty God, the Everlasting Father." Jeremiah calls him, "Jehovah our Righteousness." "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved,

and Israel shall dwell safely;" that is, the spiritual Israelites shall dwell in peace and safety, "and this is his name, whereby he shall be called, The Lord our Righteousness." (xxiii. 5, 6.) Zechariah gives him the incommunicable name. "Jehovah said unto me, Cast it unto the potter: a goodly price that I was prized at of them." (xi. 13.) Jesus Christ must be Jehovah, since it was he, who was thus valued by the scribes, who gave thirty pieces of silver to Judas for the surrender of his master. The same prophet declares on the part of God, "They shall look upon me whom they have pierced." (xii. 10.) and in chap. xiii. 7. he calls the shepherd, whom the sword was to smite, "God's fellow." The Psalmist Asaph gives to Messiah the three titles, which belong to God alone: El אֱלֹהִים, Elohim אֱלֹהִים and Jehovah יְהוָה. "The mighty God, Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (L. 1.) In this Psalm, which, like the forty-fifth, is prophetic of Christ's kingdom, and the covenant of grace, the Messiah is called God. "Thy throne, O God, is for ever and ever." (6.) Micah speaks of his goings forth, that is, his origin, being from of old, from everlasting; (v. 2.) as if he had said, Though this "Leader" shall be born in Bethlehem, yet he will be far above mere mortal man, since his goings forth are from all eternity; consequently this

ruler in Israel is God, for of none else can it be said, that his origin is from eternity. Malachi styles him the Lord, who should come to *his* temple. (iii. 1.)

We have now seen Jesus Christ announced as man, as the Redeemer, and as God; but this is not all; he was also sent to save Israel from his spiritual enemies; to exalt his own glory; to found a flourishing kingdom, and to restore and pacify all things. The carnal Jews looked for temporal grandeur from the advent of Messiah, but they experienced nothing of this; they therefore retain their obstinacy, and persist in believing, that he is not yet come; but the prophetic volume itself, of which they have been the depositories, and which Christians have received from their hands, convicts them of their error by the clear testimony which it gives to all who have eyes to read and ears to hear the nature of that kingdom, which Christ came to establish in the world.

LECTURE TO CHRISTIANS ON JEWISH SUBJECTS.

THE GLORY OF GOD TO BE MANIFESTED IN THE CONVERSION OF THE JEWS.

Ps. cii. 12—16. *But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is*

come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.

To long for the salvation of souls is a characteristic feeling of every child of God. The salvation of souls, or, in other words, the advancement of the Redeemer's kingdom, is, emphatically, that good thing in which it is good to be always zealously affected. For this the King himself has taught his people to pray; while He over-rules the course of all events, and the powers of every creature, in subservience to it. All flesh shall see the salvation of God; for the mouth of the Lord hath spoken it. It is the counsel of Jehovah; and "his counsel shall stand; he will do all his pleasure."

In proportion, then, as individuals or communities are influenced by the desire of contributing what they can to convert sinners from the error of their ways and save souls alive, our judgment would be formed of their spiritual character; while this again would determine how far they were the objects of Jehovah's blessing, such as he would compass with his favour as with a shield. Upon these principles, how encouraging, how glorious to the eye of the British Christian, must be that missionary spirit,

which has of late years broken out among us, and with increasing strength is diffusing its genial light and heat in every direction. While it proves to demonstration, that in Britain God is known, and his name is great in England, it affords us the best pledge for the continuance of that unexampled blessing which has been poured out upon our land. While we thus co-operate for our God, we may humbly but confidently say, "The Lord of hosts is with us; the God of Jacob is our Refuge."

But delightful and consolatory as the general prospect is, my eye, I confess, rests with peculiar pleasure upon that part of the missionary field which embraces the dispersed of Israel and Judah. I hail, with no common satisfaction, the attention which is now directed to their awful condition, and the efforts which are making to awaken the Christian world to a sense of this part of their duty; the bounden duty of pitying the spiritual destitution of the Jew, and pointing him to that gracious Saviour, who prayed for his very murderers, and, among his last directions to his apostles, commanded that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem. In these efforts, we are acting in conformity to the example of Him who is the Lord both of Jew and Gentile; we are obeying the dictates of that wisdom which is "without partiality;"

our conduct as the advocates of missions to the heathen is stamped with consistency; while charity feels peculiar gratification in visiting those whose affliction wears the double edge of privilege forfeited and penalty incurred; and respecting whom we may invert the description of the apostle, and say, "Which in time past were God's people, but now are not God's people; which were beloved, but now are not beloved."

It can hardly be necessary to point out the application of our text to the subject before us. It speaks for itself. The Psalm is entitled in our translation, 'A prayer of the afflicted, when he is afflicted and poureth out his complaint before the Lord.' The writer speaks as a Jew. He is in deep distress; and it should seem his grief is occasioned by the desolations of Zion. He feels his own mortal condition; and was affected perhaps by the thought, that he should not live to see her prosperity restored. What is his refuge, his support, his consolation? The eternity, the unchangeableness of his God. "My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations." The language of the text plainly shews, that the event of which it speaks will be glorious. The glory of the Lord will be displayed in an unprecedented manner: ver. 15. "So the

heathen shall fear the name of the Lord, and all the kings of the earth thy glory." It will be displayed not only in its effects, but in his own person: ver. 16. "He shall appear in his glory."

1. The conversion of a single soul is a glorious event. It manifests the *glory of the grace of God*. It fills heaven with joy and praise. It brings heaven down, if I may so speak, into the soul. God himself is there. But when the Lord shall build up Zion, a nation shall be born in a day; an innumerable multitude shall arise, and every heart and mouth be filled with God's praise. (See Isaiah xxxv. 10.) This therefore must be an event which will exceed in glory.

This however is not all. The glory of the event will be in proportion to the previous wretched, and to human judgment hopeless, condition of the subjects of it. Look then at the unconverted Jew. The very name of Christian is with him an object of detestation and scorn. The dry bones, very dry, in Ezekiel's vision, are the emblem of the house of Israel. Well may it be asked, Can these bones live? Let God himself answer, Ezek. xxxvii. 11—14. "Surely, according to this time it shall be said of Jacob and of Israel, What hath God wrought!" (Num. xxiii. 23.) He is wonderful in counsel, and excellent in working.

2. It will be a *glorious event as manifesting and magnifying*

the mercy and faithfulness of God. Then it will indeed appear that his mercy is everlasting, that he keepeth his covenant for ever. As his justice has been terribly displayed in the dispersion and consequent calamities of his people, so will the glory of his mercy and faithfulness be resplendent in their recovery. For nearly two thousand years he hath given them up to the oppressor and their land to the spoilers. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger." They have seemed to be utterly forgotten, and cast off for ever. God hath sat still. There has been no visible interposition in their behalf. They are terrible or wonderful, as for their former signal prosperity so now for their unparalleled calamities. Still however he keepeth his eye upon his prepared habitation. The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. The description of it given by Moses in the xith of Deut. still applies. "It is a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." How sweet even in anticipation the promised fruits of God's unchanging love! But how tran-

scendently rich will be the enjoyment! We cannot now appreciate that strength of conviction with which it will then be acknowledged that "God is plenteous in goodness and truth."

3. The event of which we are speaking will be *glorious in the manner of it*. "The Lord shall appear in his glory." In the 45th Psalm, we have a most striking description of it under the emblem of a marriage. For, it is, I think, satisfactorily proved by Bp. Horsley, that the King, spoken of in this Psalm, is not Solomon or any earthly monarch, but Christ, the King of Zion. Indeed it may be observed, that even Jewish Expositors, who by their prejudices against the Christian name might have thought themselves interested to keep out of sight a principle so serviceable to the Christian scheme of interpretation, have yet laid it down as a principle, that the appellation of the King, in the book of Psalms, is an appropriate title of the Messiah; insomuch that wherever it occurs, unless the context directs it to some special meaning, you are to think of no earthly king, but of the king Messiah. Upon this principle the Bishop proceeds in his exposition of the Psalm. In his general view of it he says, The scene exhibited to the prophet's eye consists of three principal parts, relating to three grand divisions of the whole interval of time from our Lord's first appearance in

the flesh, to the final triumph of the church, upon his second advent. And the Psalm may be divided into as many sections, in which the events of these periods are described in their proper order.

It would occupy far too much time to illustrate in detail these several portions, and in truth the most laboured and highly wrought illustration would convey no adequate idea of the glories of that day. If all that the most brilliant imagination ever conceived were crowded into the picture, still it would be only the faintest shadow of that greatness and majesty which shall visibly invest our king Messiah, when as the Lord of hosts he shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."

4. But the restoration of Israel will be glorious in the manner of it, as *it respects the instruments to be employed in effecting it*. She who had been trodden down by the Gentiles, by the Gentiles shall be lifted up. Again; those who led her away captive, shall be made to pity her. Thus saith Jehovah, speaking to Zion, in the prophet Isaiah, "Behold I will lift up my hand to the Gentiles, and set up my standard to the peoples, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Is. xlix. 22. So again, "They shall bring all your brethren, for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters,

and upon mules, and upon swift beasts, to my holy mountain Jerusalem. (c. lxvi. 20.) How glorious a display will this be of the grace and power of Jehovah Jesus! The enmity between Jew and Gentile shall be effectually slain. They who have gloried in Zion's shame, shall esteem it their glory to restore her to honour. The younger son shall delight in bringing back his long lost brother. Or, to adopt the figure employed by the Psalmist, as the spouse is represented as brought to the king, conducted to the king by the bride-maids; so the converted Gentiles, as declared in the passages above quoted, and also in the close of Isaiah xviii. shall present the nation of Israel to the Messiah again to be the joy and praise of the whole earth. The splendour of the scene itself is to my mind almost absorbed in the exquisitely touching consideration of the characters who are to be the agents in it."

5. Glorious, however, as this event will be, whether viewed in its nature, or as it illustrates the perfections of the divine Saviour, or in the manner in which it is to be effected, *its consequences* form the feature which exceeds in glory; this it is which above every other consideration makes it the glory of nations. It will be introductory to the fulness of the Gentiles. It will bring in the glories of the Millenium.

And here let us first advert to some of those passages of

Scripture which establish this point. The text is full to this purpose. "So shall the heathen fear the name of the Lord, &c." So also, Zech. viii. 2, &c. But St. Paul is most express on the subject. See Rom. xi. 11—24. Well might the apostle argue as he does in these verses. Great were the effects which had followed *his own* conversion. He preaches the faith which once he destroyed. The hater, the bitter persecutor of the crucified Nazarene, bows before him as a little child. He counts all things but loss for the excellence of the knowledge of Christ Jesus his Lord. The argument was irresistible. But this will be the argument not in a single or a few instances, but in instances innumerable. The great body of Israel shall rise up and plead Messiah's cause. The call of the Gentiles, formerly and still their stumbling-block, they shall look upon with adoring gratitude as the means of their own recovery; and shall repay the boon which they have received, into the bosom of the Gentiles, by going forth to communicate the knowledge of the Saviour. "We have indeed found Him of whom Moses in the law and the prophets did write," adding that "the same Lord is rich in mercy unto all that call upon him." Thus the Lord shall be king over all the earth; in that day shall there be one Lord and his name one. In that day there shall be upon the bells of the horses, Holiness unto the Lord! there

shall be no more the Canaanite in the house of the Lord of Hosts; men shall beat their swords into ploughshares, &c. and the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." But see for the summary of the whole Isaiah ix.

6. Before I conclude, permit me to offer one observation more which the subject presses upon my mind. If the Restoration of Israel be the glory of nations in general, will it not be so in a high and peculiar sense to the nation which is chiefly to be instrumental in it? It were presumptuous to speak positively as to the particular nation; but when the language of prophecy is considered in connexion with the character and circumstances of Britain, I shall not, I think, be accused of yielding to a mere national predilection, when I say that my eye turns to our own favoured land.

But wherefore has this subject been thus brought before us? Only to add to our stock of knowledge? Wherefore has this country been alluded to as the probable agent in accomplishing Jehovah's purposes respecting Israel? Only to excite national vanity? Far be the thought from every one of us. Lessons the most important are herein pressed upon us. We hear that we may be excited to feel and act. Hath Jehovah been pleased to reveal his future purposes? The knowledge thus communicated is designed to influence

our conduct. He seems to say, And now that I have revealed to you my counsel, let it be yours also. Who is on my side? who? Who will be my agents in bringing back my long cast off people? Consider yourselves; consider one another. Have you money? Support the Society established for this purpose. Have you talents and learning? Apply them to elucidate and enforce the subject. Have you influence? Make it bear upon my plans. Have you leisure? Go, visit and instruct, where you can, the Jew who is perishing for knowledge. But to all I say; take with you words and come to the throne of my grace? Though I have determined the restoration of my people, yet for this will I be enquired of. Though they are dispersed, degraded, sunk to human eye in hopeless misery; though you cannot impress them by any power of your own; yet my arm is not shortened that it cannot save, nor my ear heavy that it cannot hear. Plead my eternity, my unchangeableness, my might, my purpose, my promise. "Thou, O Lord, shalt endure for ever, and thy remembrance unto all generations." Thou keepest thy covenant for ever; thou art faithful who hast promised, and also will do it. Yes, thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come. Not, O Lord, that we presume to know the times and the seasons which thou hast put in thine own power; but we express the

vehemence of our desire; we urge the extremity of the case, and fain would hope that this is indeed thy time, and that thou wilt now appear for the deliverance of thy people. For thy servants take pleasure in her stones, and favour the dust thereof. We remember that they are the people of thy choice, the house of thy building, and therefore though in ruins they command our affection and respect. As concerning the Gospel they are enemies for our sakes; but as touching the election they are beloved for the fathers' sakes. Remember therefore the covenant, and for the glory of thy name turn thou unto thy people. So shall the heathen fear the name of the Lord, and all the kings of the earth thy glory. So thou shalt be honoured from the rising to the setting sun, yea all the world shall worship thee, sing of thee, and praise thy power. Thus are we taught our duty, how to feel and how to act. May this spirit be poured out abundantly upon us!

But may I hope that there are some of the children of Israel here? Oh that I could address you with a winning, an irresistible affection and importunity. Behold your Saviour waits to be gracious. Behold! Christians are praying for you; they feel for your sorrows, they would lead you to Jesus. They have tasted his preciousness, and they wish you to share the blessing. They have indeed passed by in former times and felt indifferent, worse than in-

different, towards you. They would redeem the wrong—they would lead you to Zion the city of the living God; they would bind up your wounds; they would pour in the balm of the blood of Jesus. Your God invites you, "Why will ye die, ye house of Israel." Though He has so long sat still, yet is he now appearing in your behalf. Have you not proof that he has not forgotten you? that his eye is upon his prepared habitation? Yes; the present assembly attests his faithfulness. He calls you, saying, "O Israel, return unto the Lord thy God." You are assured that "He will regard the prayer of the destitute, and not despise their prayer." You have especial encouragement to seek his face, for he says, "I never said to any of the seed of Jacob, Seek ye my face in vain."

One word in conclusion, to you that believe. Remember that Israel after the flesh is a type of all the Israel of God, you like them may be suffering under desertion, you may think God has forgotten to be gracious; but he doth not cast off for ever. His eye is upon his prepared habitation; and every converted soul is the habitation of God through the Spirit. Oh trust then in the name of the Lord, and stay upon your God. Yours are all the promises; even those which in their primary and literal import are addressed to the natural Israel, in their spiritual signification extend to the whole church of God. Yet a little while and

the Canaanite shall be no more in the land. You shall enter into rest. You shall see God as he is. You shall be like him. You shall be with him for ever. Go on your way then, looking unto Jesus; for all these exceeding great and precious promises in Him are, yea, and in Him, amen, to the glory of God the Father. Amen.

JEWISH CEREMONY.

HOW THE JEWS PREPARE THEMSELVES FOR THE FEAST OF ATONEMENT, AND OFFER A COCK FOR THEIR SINS.*

FROM the beginning of the year until the tenth day, on which the feast of the atonement is celebrated, they are wont to call עשרת ימי תשובה "the ten days of repentance;" and on these days they mortify themselves severely by fasting, pray much, and affect great piety; that if God shall have written any one in the book of death, and shall have appointed for him a bad year, he may now look upon his repentance and good works, and change it into good for him, and restore him to the book of the living on the great day of expiation, and then at length seal up his judgment.

They thrice recite their confession every morning; they excommunicate no one; they summon no one before a court; they bring a solemn oath on no one.

On the ninth day they rise very early, go into the synagogue, and pray and sing much.—As soon as they return home, every male, boys as well as men, takes a cock in his hands, and the women each a hen; those which are with child take both a cock and a hen. Afterwards whoever is master of the family, with the cock in his hands, first comes forth into the middle of the company, and repeats from the Psalms of David, (cvii. 17.) *Fools, because of their transgression and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*" He next repeats Job xxxiii. 23. *If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious to him, and saith, Deliver him from going down to the pit: I have found a ransom* (namely, this cock or hen, which shall expiate my sins). He then approaches the atonement, and dashes the cock three times on his own head, and follows each stroke with these

* From Buxtorf's Synag. Jud. cap. xv.
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words,* 'This cock is my substitute, it is in my stead, it is my atonement; it shall suffer death, but I and all Israel shall have a happy life.' He does this three times in succession, for himself, his children, and the strangers that are with him; as the High Priest also made expiation under the Old Testament, according to what we read in the book of Leviticus.† He then kills the cock. He first draws together the skin of its throat, and thinks within himself *that he himself is worthy of being choked or strangled*; he next opens the wind-pipe with a knife, again thinking within himself *that he is worthy to suffer by the sword*: immediately afterwards he throws it with his whole force on the ground, to denote that *he himself is worthy of being stoned*. Lastly, he roasts the cock, that in this way he may shew *that he himself is worthy to be burnt to death*. Thus it is made to suffer these four kinds of death for the Jews.

The intestines they usually throw on the roof of the house in commiseration of the birds, that they may share in their sacrifice. Others however say that this is done because sin being internal, rather than an external thing, their sins cleave to the intestines of the cock, and the crows come and fly

away with the sins of the Jews to the desert, even as the goat under the Old Testament, escaped to the wilderness with the sins of the people. They also take pains to procure a white cock for this oblation, and avoid a red one altogether, because a red cock is already covered with sin; for sin itself is red, as it is written, (Is. i. 18.) "*If your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.*" Now if the cock be white, he is infected with no sin, and can bear the sins of the Jews; but if he be red, he is altogether covered with sins, and is therefore unfit for bearing the sins of the Jews. Antonius Margarita writes, in his book concerning the Jewish faith, that some say they have received from the ancients, that a monkey is to be used for this expiatory oblation, because he is most like man. But the cause why they use a cock rather than any other animal is this:—In Hebrew a man is called גֶּבְהֵר, Gebher: Now if Gebher, (man,) has sinned, Gebher, (man) must also sustain the penalty of sin. But since the punishment is heavier than the Jews can bear, they substitute for themselves a cock, which in the Talmudical, or Babylonical dialect, is called גֶּבְהֵר Gebher, and thus the divine justice is satisfied: because, as גֶּבְהֵר Gebher, has sinned, so גֶּבְהֵר i. e. a cock, is sacrificed.

* זה חליפתי זה תחתי זה כפרתי
התרנגול ילך למיתה ואני אלך לחיים טובים
עם כל ישראל אמן

† Levit. xvi. 17.

ADDRESS TO THE JEWS,
FOUNDED ON THE FOREGOING PAPER.

Beloved brethren of the house of Israel.

Suffer one, who has a sincere and affectionate regard for your spiritual welfare, to offer to you a few observations, which have been suggested by the foregoing account of the manner in which you offer a cock for your sins on the great day of atonement.

The Lord testified of your fathers, in the book of the prophecy of Isaiah, (ch. xxix. 13.) *This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.*

Does not the worship of the modern synagogue strikingly exemplify the first part of the above heavy charge? Is it not true, that when you meet together in your synagogues to worship the Lord, the thoughts of your hearts, and even your conversation, are often about matters of worldly business? But can the repetition of a form of prayer, while the heart of the worshipper is intent upon worldly pursuits and gain, be acceptable in the sight of the Holy One of Israel? It is written, in Deut. x. 12. *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and all thy soul.*

We ask of you, brethren of the house of Israel, whether

the service of your synagogues is of this description? Do you serve the Lord with your hearts, when buying and selling are the subjects of conversation in his house of prayer? If such be the case with you, then it is too true, that, like your fathers in the days of Isaiah, while you draw near to the Lord with your mouths, and with your lips do honour him, ye have removed your hearts far from him.

The manner in which you sacrifice a cock on the great day of atonement, is a mark that the last clause of Isaiah xxix. 13. applies also to your present character. Your fear towards the Lord is still taught according to the precept of men. It is no where written in the law of the Lord, that you shall offer a cock on the day of atonement. This practice is then a mere human invention, utterly unavailing for the great and important end to which you design it. But this vain invention may be viewed as a remarkable evidence of a most striking fact. It shows that, notwithstanding the sentiments of some among your modern writers, as Levi, Crooll, and Bennett, the body of the nation still have some feeling of the absolute necessity of a sacrifice for sin; and that, without an atonement, repentance is not availing for salvation. Beloved brethren of the house of Israel, if you will follow out this great principle, which in itself is solid and scriptural, to those conclusions

to which it leads; if you will with prayer to the God of Abraham, Isaac, and Jacob, for the teaching of his Spirit, combine the attentive study of your own scriptures; in a more particular manner, if you will read with such a spirit the liiid chapter of the prophecies of Isaiah, and compare with it the account of the life and death of Jesus of Nazareth in the gospels, you will be led to see, that Jesus, in his own person, made that very atonement for sin, which you in your ignorance imagine may be made by the sacrifice of a cock, **נבר**, man, hath sinned, and **נבר**, man, even the man Christ Jesus, hath made his soul **אשם**, a sin offering, (Isa. liii. 10.) he who in the prophecy of Isaiah, ix. 4. is described as a child born unto us, a son given unto us, whose name shall be called *Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace*, even this wonderful person died upon the cross, to save us from the second death; and if we believe in him, we receive the remission of sin. Jesus was spotless and without sin himself, and therefore he could bear the sins of the Jews; and accordingly it is written of him, in Isaiah liii. 5.* *He was wounded for our transgressions, bruised for our iniquities; the*

chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, every one to his own way; we have turned, and the Lord hath caused to meet on him the iniquity of us all.

Suffer us therefore, brethren, to direct your attention to this Saviour. We would exhort you, in words once spoken to your forefathers,* “*Repent, for the kingdom of heaven is at hand.*” Matt. iv. 15.† *Repent, and be baptized, every one of you, in the name of Jesus the Messiah, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Acts ii. 38.

ILLUSTRATIONS OF SCRIPTURE.

O house of Jacob, come ye, and let us walk in the light of the Lord. Isaiah ii. 5.

IN the evening, when the Jews proceeded to testify their joy for the effusion of water, the temple was so completely illuminated by means of lights placed fifty yards high, that, it is said, there was not a street in Jerusalem which was not lighted by them. Many carried lighted torches in their hands. Deyling supposes that there is an allusion to this custom in the beautiful invitation given by believing Gentiles to the Jews, as above cited.

* הוא מהלל מפשעינו מכבא מצותינו
מוסר שלומנו עליו וזכברתו נרפא־לנו כלנו
כצאן תעינו איש לדרכו פנינו ויהיה הפניע בו
את עין כלנו

* שובו כי קרבה מלכות השמים
+ שוב וקרחצו כל איש מכם בשם ישוע
המשיח לסליחת המא־ים זאת מתנת רוח הקדש
תקחו

O king, live for ever! Dan. ii. 4.

This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah would really live for ever, and have not only as great, but greater powers to be useful hereafter, than they have had on earth.

‘On coming in sight of the king we all pulled off our hats, and made a low bow; we then held up our hands towards heaven, as if praying for the king, and afterwards advanced to the fountain, where the Shaous Baushee repeated our names, without any title or addition of respect, ending, ‘they have come from Europe as ambassadors to your majesty, may your misfortunes be turned upon me.’ Some form of prayer like this is always used in addressing the king. It corresponds to the, *O king, live for ever!* of the ancient Persians.’—*Elphinstone’s Account of the kingdom of Caubul.*

The key of the house of David will I lay upon his shoulder. Isaiah xxii. 22.

The difficulties which commentators have found in this passage, are judiciously removed by the learned Bishop Lowth, whose note is as follows: “As the robe and the baldrick, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was

the key the mark of office, either sacred or civil. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder. To comprehend how the key could be borne upon the shoulder, it will be necessary to say somewhat of the form of it: but without entering into a long disquisition, and a great deal of obscure learning concerning the locks and keys of the ancients, it will be sufficient to observe that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation of Cassiopeia, compares it to a key. It must be owned that the passage is very obscure, the learned Huetius has bestowed a great deal of pains in explaining it, and I think has succeeded very well in it. Homer describes the key of Ulysses’s storehouse, as *ευκαμπτος*, of a large curvature, which Eustathius explains by saying it was *δεσπυνοειδης*, in shape like a reap hook. Huetius says, the constellation Cassiopeia answers to this description, the stars to the north making the curve part, that is, the principal part of the key; the southern stars the handle. The curve part was introduced into the key-hole, and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a

key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses's key was of brass and the handle of ivory, but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. The poet Aristor, in the *Anthologia*, book vii. gives a key the epithet of Βαθυκαμπη, i. e. *one that is much bent*.

These crooked keys were in the shape of a sickle, *δεσπαιοειδεις*, according to Eustathius. But such keys not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as we see our reapers carry on their shoulders at this day, their sickles joined and tied together. Calimachus, in his hymn to Ceres, says, that that goddess having assumed the form of Nicippé, her priestess carried a key, *καλωμαδιαν*, that is, super-humeralem, fit to be borne on the shoulder."

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF LETTER FROM GOTTENBURG.

The following is an extract from a letter received from the Rev. J. C. Moritz, of Gottenburg. The Hebrew Gospels and Acts have been forwarded to him according to his desire.

Gottenburg,
Rev. Sir, *Sept. 24, 1816.*

THE chief object of this letter, is to make you a tender of our service in the name of our Bible Society, to which I have the honour to be Secretary, by distributing Hebrew New Testaments, and other tracts of your Society's, among the Jews here; and as several Jews are already desirous of possessing a New Testament in Hebrew, and Mr. — has only one copy with him, I wish you would have the kindness to forward to undersigned direction, by the first shipping

opportunity, thirty copies of it, which we shall receive with the greatest acknowledgment, and use every means in our power to forward the views of the Society.

It gives us pleasure to hear what the Lord is doing, by the instrumentality of your Society, for the seed of Abraham. Our hearts' desire and prayer to God for Israel is, that they may be saved! but the Lord's ways are not our ways, nor are his thoughts our thoughts: yet in his own time, He, who is faithful to his promises, will also accomplish his gracious promises towards them, and by taking away the veil of Moses from their eyes, cause them to look upon him whom they have pierced, and to acknowledge him to be their God and their Saviour! Meanwhile we ought not to neglect to publish the saving health of his name

to this poor blinded people, leaving the success to him who alone can give the increase.

Our little Bible Society has been established here for about fifteen months, consisting of twenty poor children of soldiers, but has since increased to nearly two hundred children of all classes, and more than two hundred elder persons, who contribute 1 lco. per week, yet we have been enabled to distribute about 150 Bibles gratis to poor indigent persons, and as the demand for the word of God becomes greater, I trust, the Lord will also provide means accordingly!—Blessed be his name, his faithfulness faileth not!

Expecting your kind reply,
I remain, &c.

JOH. CHRIST. MORITZ,
Secretary to the Auxiliary Bible
Society.

To Rev. C. S. Hawtrey,
London.

LETTER FROM CALCUTTA.

The following interesting letter from the Rev. T. Robertson, to the Rev. Basil Woodd, accompanied the Subscription lately received from the Calcutta Branch Society, which is acknowledged in the Supplement for 1816.

Calcutta, July 8, 1816.

My Dear Sir,

I think myself happy in being the channel of conveying to you this day some small tokens of good will to your Society from this part of British India.

The Jews' Society has friends

even in this remote country, who take a lively interest in all that concerns the prosperity of Israel, and who think that the Sun of Righteousness must needs arise upon the seed of Jacob, before his healing beams can reach the Gentile world.

It has long been my opinion, that nothing of any great extent will be effected among the heathen, until Israel be gathered, and brought again with weeping and with mourning to Jerusalem. St. Paul seems incontrovertibly explicit on this point, and the limited success with which the Gospel has been attended in the East; strongly turns our attention to the gathering of Israel, as the period when God will be glorified in all the families of the earth.

Our friends in England suppose that in Hindostan, the fields are not only white, but that the harvest is in a great measure gathered in. I wish we could concur with them in all their fondest hopes; but, alas! it would seem as if the interdict which forbade the apostle to preach the gospel in Asia, had not yet been taken off; for who hath believed our report, and to whom hath the arm of the Lord been revealed!

These remarks, are not given with a view to discourage labour in this barren soil; but, on the contrary, I should greatly exult in the arrival of an indefinite number of men, who might turn up the ground, and wait with patience for the fertilizing rain. The accounts

which we have received of the changes which are passing among the Jewish people cheer us with a hope, that the time is not far distant, when it shall evidently appear, that the gifts and calling of God are without repentance.

In Calcutta we have about fifty Jews, who are divided among themselves, and assemble in two separate synagogues. *They are in expectation of the speedy appearing of their Messiah, and think this sign a strong indication of their approaching deliverance, viz. that God has in a great measure turned away their reproach, by disposing the Gentiles to have mercy on them.*

The amount of the inclosed bill (£288. 2s. 1d.) was raised, partly by the contributions of a Ladies' Society, and partly by a Sermon which I delivered at the Old Church, Calcutta, on the morning of Whitsunday. I only regret that the sum is not manifold greater than it is; our future exertions, I hope,

will meet with more general support. The Ladies' Society is formed on a low scale of contributions, in order that all may be able to join. From the annexed list you will perceive their numbers to be considerable. Our females, you see, are not unworthy of a place among yours in Europe, or even among those of old, who of their substance administered to their Lord.

May the prosperity of your Society be the blessed harbinger of glad tidings to the world. Since the fathers fell asleep, all things in Asia continue nearly as they were; yet assuredly he who shall come will come, and not tarry: we walk by faith and not by sight. I have waited for thy salvation, said dying Jacob; let us also wait for it with unshaken hope, knowing that all people shall be made willing in the day of God's power.

I am, Dear Sir,
Yours very faithfully,
T. ROBERTSON.

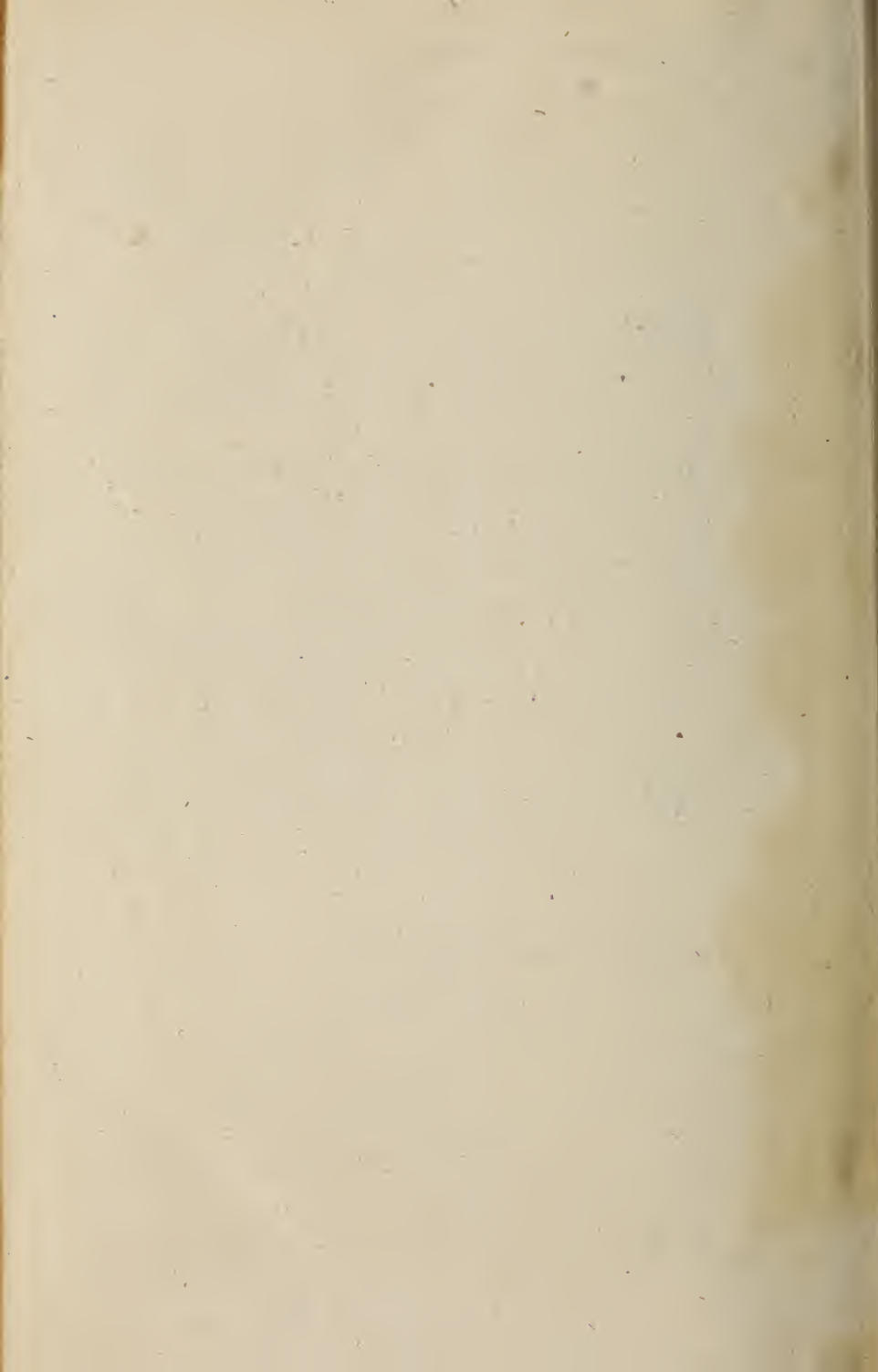
CONTRIBUTIONS TO THE LONDON SOCIETY.

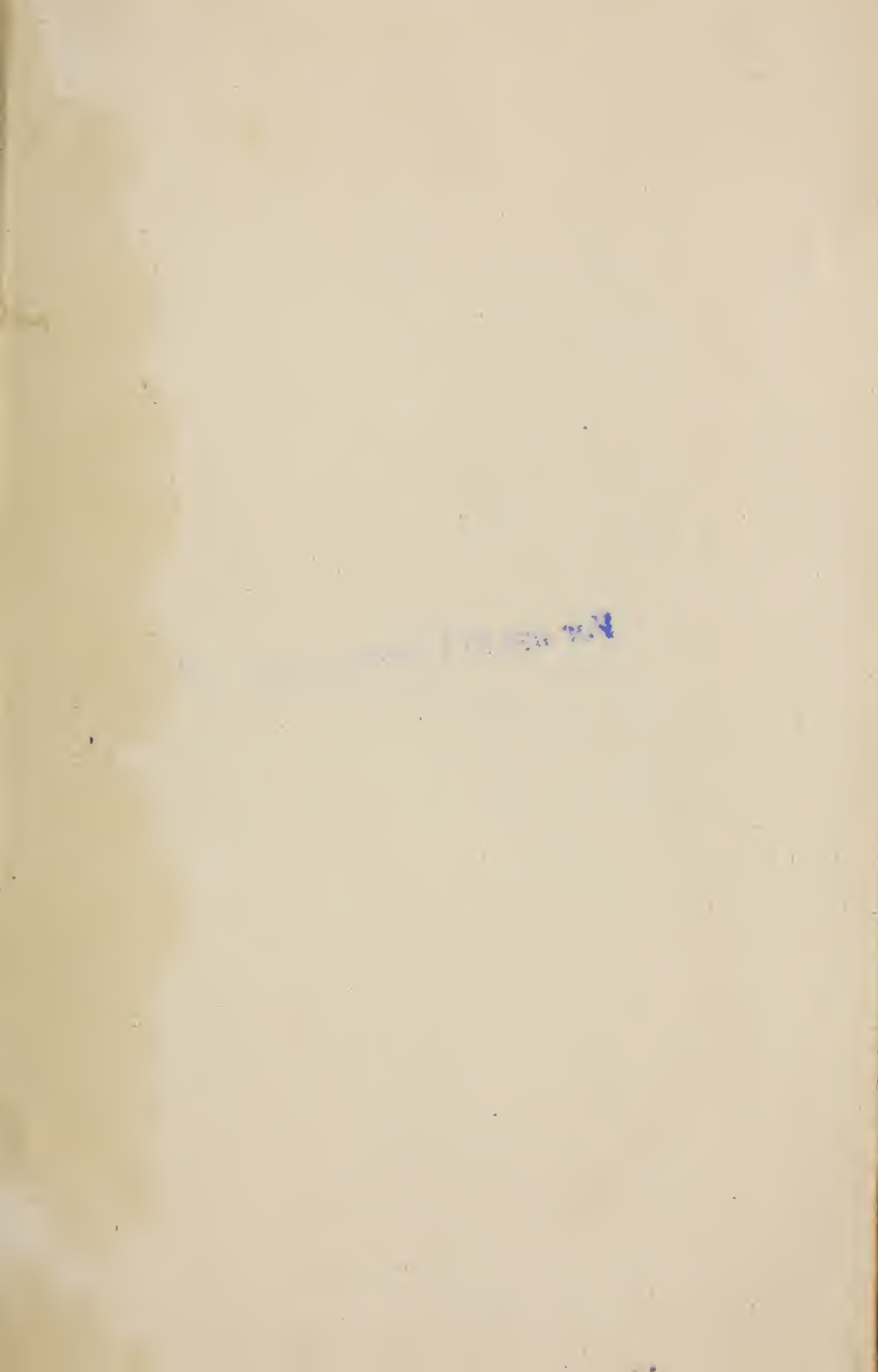
AUXILIARIES.

Bury Ladies, remitted by Miss M. Scholes	24	0	0
Bradford - - - Rev. S. Redhead	10	0	0
Leeds Ladies' - - - Mrs. S. Dixon, thro' Rev. L. Richmond	50	0	0
Manchester Ladies' - - - Mrs. Edensor, and Miss Holme	33	0	0
Manchester - - - Rev. E. Booth	40	0	0
Westminster - - - E. Longley, Esq.	9	14	1

PENNY SOCIETIES.

Hans Town Ladies', remitted by E. Longley, Esq.	12	7	3
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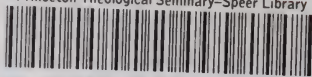




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